



Mary Sturlaugson, former teacher of English in the Indian Education Department, has been called to serve a mission for the LDS Church. (Photo courtesy of Daily Universe) (Photo By Arva Smith, Courtesy of Deseret News Church Section)

Former Indian Education Dept. Teacher Called To Texas Mission

Recently, a 21-year-old female Black received a call to an LDS Church mission.

She is Mary Sturlaugson, a former Brigham Young University student and English teacher in the Indian Education Department. She is one of the first Blacks to enter the mission field for the Church. She entered the mission home in Salt Lake City, Sept. 23, then later departed for the San Antonio, Texas Mission.

Robert Scabby Heads Tribe Of Many Feathers

By Vincent Craig

Miss Sturlaugson, a convert to the LDS Church, is from Chattanooga, Tenn. She comes from a family of 24 children. For years, Miss Sturlaugson "hated whites and especially Mormons." She believed that Mormon people taught that the Blacks were the lowest level of people on earth.

At the time of her first contact with Mormon missionaries, she was teaching English and physical education to Indian children on the Cheyenne Indian reservation, while she was attending Dakota-Wesleyan University in Mitchell, S.D., in 1973.

When the missionaries first knocked on her door, she refused to answer. Then later she changed her mind.

The first encounter ended in a barrage of namecalling. "It was vicious," Miss Sturlaugson recalled, "I knew a lot of bad words, especially since I have 19 brothers."

After she had finished, the Elders stood in silence. Then they told her that the things she had said were not true. "Through the Elders' patience and concern, the doors were opened to love and understanding," Miss Sturlaugson said.

Miss Sturlaugson was baptized in South Dakota on Jan. 31, 1975. She later learned about BYU from the Mormon missionaries and moved to Provo where she continued her studies in English.

When asked why she was on an Indian reservation, she replied, "I requested to teach Indians because all I ever knew of them was the wagon train image I had of them on television. I wanted to know them as a people. I really feared them because of what I saw on television. While I was on the reservation, I was accepted and soon the fear I had of them was replaced."

"Indian people are warm and reach out more than do others," Miss Sturlaugson observed.

After being a member of the Church for a year, she tried to apply for a mission but was turned down because it was not time for the Blacks to go on missions. Then last May, she applied again. Her stake president called Church authorities and they decided "the time was not yet ready for Blacks."

Then on June 9, 1978, things changed as the First Presidency of the LDS Church announced the revelation giving the Priesthood to every worthy man in the church without regard to race and color.

"I was so excited I couldn't believe it," recalled Miss Sturlaugson.

"I am so thankful for the two missionaries who taught me the gospel," said Miss Sturlaugson. "Now I can extend in Texas the same love that was given me by the missionaries in the Rapid City, South Dakota Mission."



For a long time, there has been much speculation of the origin of the Indians—those in North America, Mexico, and Central and South America.

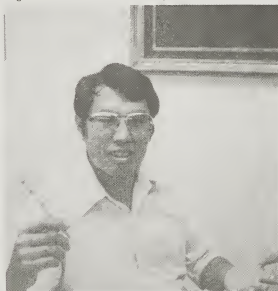
The story on pages 4 and 5 by guest writer Loren Webb combines two views of BYU professors on the subject: one in religion and one in anthropology. It does not answer all the questions one may have on the subject but does have interesting observations and facts dealing with the early Americans on the continent. Eagle's Eye staff hopes readers will enjoy the article.

"This year we will expose Indian students to such speakers as Vine Deloria, Jr. and other outstanding Native American spokesmen who are shaping the Indians' destiny in North America.

The new president indicated that students should be aware that Forrest Gerrard will be at BYU to speak to them on Nov. 9. More information concerning the location and time of Mr. Gerrard's appearance will be posted on the TMF bulletin board.

"Presently, we need to fill two vacancies in the TMF Council: vice-president of personal services and vice-president of finance," indicated Robert. The president has great enthusiasm for the coming year. His job entails many hours, paying close attention to correspondence, schedules, coordinating the various offices in TMF, and maintaining a working relationship with the various offices in the BYU administration.

Continued on page 2 . . .



Robert Scabby, a senior in English from El Reno, Okla., is president of the Tribe of Many Feathers this year. He is a Cheyenne.

Purpose Of Eagle's Eye

With more and more effort by the news media to inform the general Indian public, Indian people are becoming increasingly aware of the world around them. The newspaper is one instrument by which Indian people are being informed of events that influence them.

The Eagle's Eye is part of that media. The primary purpose of this newspaper is to emphasize the positive and creative efforts of Indian people today.

This issue, being the first for the new school year, shows a change in its format. We intend to print national and Canadian Indian news in brief form. In so doing, we desire to focus less on political issues. We also intend to focus on BYU Indian alumni, and highlight their area of professional skill.

The staff of the Eagle's Eye is composed of Indian students who are learning techniques in journalism - from newswriting to layout. The publication is written as a laboratory newspaper published by the Indian Education Department in the College of General Studies.

We will continue the present policy of printing four issues per semester, with the exception of spring and summer term. Then only one issue will be printed per term.

We will also accept letters to the editor from interested persons for appreciation, improvement, and upgrading the quality of the newspaper. But these letters will not be printed as part of the publication.

We are supportive of the present policies established by the BYU Board of Trustees, including the Honor Code and the dress and grooming standards.

Larry Schurz - Editor

Alumni in The News

A Brigham Young University law graduate recently was called to the position of deputy director of the National Indian Health Board (NIHB) in Denver, Colo. He is John Powless, an Oneida Indian.

Powless studied at BYU, where he received three degrees. He obtained his Bachelor of Arts degree in 1976, a Master's in Public Administration, and a Juris Doctorate degree from the J. Rueben Clark School in August.

In 1977, he was employed as a law clerk in Wisconsin for his tribe, the Oneidas. He worked with the Indians in their concern for proper health care, for the purpose of obtaining and maintaining a license for the tribe's nursing home. In addition to his legal researching job for the tribe, he also studied treaties, statutes, and other law cases dealing with the legal status of Indian lands on his reservation.

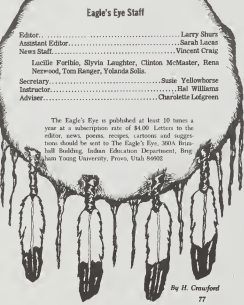
Powless' present position allows him to work with NIHB administrative matters and with legislative issues affecting Indian



JOHN POWLESS

health. "In conjunction with these duties, he is interested in bringing into effect the Indian Child Welfare Act and proposes that if it becomes law, he will 'Analyze its implications for Indian tribes and for both state and private adoption agencies.' He also remains interested in the consumers complaints against the Indian Health Service.

Powless, 30, is married to Norma Deed of Toledana, NM. They have four children.



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The Eagle's Eye is published at least 10 times a year at a subscription rate of \$400. Letters to the editor, news, poems, recipes, cartoons and suggestions should be sent to The Eagle's Eye, 3601 Brimhall Building, Indian Education Department, Brigham Young University, Provo, Utah 84602.

By H. Cronquist
77

Lyle James Wins BYU Poster Contest

Lyle James, winner of the BYU American Indian Services and Research Center's national poster contest, (see pg. 8 for poster used by permission of Indian Services) is no stranger to art.

He has won other awards in recent years as a budding, full-time artist.

James, 29, is an Ottawa Indian from Lansing, Mich. His paintings featuring Chief Red Cloud (see pg. 8) will be printed by BYU American Indian Services and circulated throughout the nation in a drug abuse education program by BYU.

"I had a feeling I was going to win it for some reason," James said in an article in the State Journal of Lansing. His mother was part Canadian-Chinese and his father (named Jesse James) was full-blooded Ottawa. Both are dead.

James specializes in charcoal, watercolor, and oil painting. He likes to paint faces and nature scenes best. He has participated in art shows in his home town and also in Denver. He also teaches art to children at the Indian Center in Lansing twice a week.

James, who was once an artist-in-residence at Kalkaska resort, said he hasn't found the break that's going to allow him to support his wife and daughter through art. He has studied commercial art at Lansing Community College two years.

Life hasn't been easy for James. When he was seven, his mother and father were divorced. Then when his mother went to ask for welfare assistance, he and his four brothers and sisters were taken from her and placed in foster homes.

James was raised in five different foster homes. At age 15 he ran away and has been on his own since. He joined the Army at age 17, spending two years in California. He volunteered to go to Vietnam, but the sergeant took up his papers because he said James was too young to go.

An attorney friend was the first person to encourage James to sell his work and showed him how. The artist has worked vigorously at promoting his paintings. He painted Gov. William Milliken and President Jimmy Carter. The President he had with a flag and a headdress; Milliken with a peace pipe and braided hair. He mailed Carter his and took Milliken's to his office.

James was the first to portray President Carter in a head-dress.

Robert Scabby

(Continued from page one)

When asked by the EAGLE'S EYE about his primary personal goal for the year, he answered, "Just to do a good job which will appeal to the students here."

"TMF Council meetings are open and the students can attend and suggest their ideas. We're going to be as flexible as possible. The meetings will be posted on the Brimhall Building bulletin board," stated the new president.

Scabby and the council are eager to meet new students and listen to ideas. Anyone seeking information about TMF activities can go to room 376 of the Brimhall Building. Someone is usually there to give more information.

Scabby is married to Deanna Smith Scabby, a Pima Indian, and they have a son named Gabriel.

In National Affairs

American Indians from the West have been invited to attend a meeting in Phoenix, Ariz., on Oct. 6 to explore ways of getting a more accurate count of Indians in the nationwide 1980 census. The meeting will include Indians from Arizona, Nevada and Utah.

Those attending may be urban, rural, reservation, federally recognized, or non-federally recognized tribes within the three states. The meeting will open with a review of census taking methods but will primarily be concerned with issues of specific interest to Indians.

Indian students from Canada have an opportunity to apply for graduate scholarships each year. Recently, 10 graduate students were awarded 14,000 scholarships by the government. In addition, nine scholarships of \$1,000 each have been awarded to registered Indian and Inuit undergraduate students. For more information concerning these scholarships, students should write to the Indian and Northern Affairs office.

Two Canadian sites are being considered for nomination to the first UNESCO World Heritage List by an international committee meeting in Washington. Hon. Hugh Faulkner, minister of Indian and Northern Affairs, announced that Nahanni National Park in the Northwest Territories and L'Anse aux Meadows, Newfoundland, have been included among 13 candidate sites which are being reviewed by the UNESCO World Heritage Committee.

Thirty-six nations have ratified the UNESCO World Heritage Convention to identify and protect cultural and natural properties throughout the world which are considered to be of outstanding universal value.

Canada, Ecuador, Ethiopia, the Federal Republic of Germany, Poland, Senegal, Tunisia and the United States have submitted candidates for nomination to the list in two categories: natural sites and cultural sites.

Two sites nominated from the U.S. include (natural) Yellowstone National Park, the first national park in the world established on March 1, 1872, and (cultural) Mesa Verde, Colo., which preserves the cliff dwellings of the Puebloan culture which flourished from the 9th to the 13th century.

The Department of Justice filed a civil suit Sept. 7 charging officials of Humboldt County, Nevada, with preventing residents of the Fort McDermott Indian Reservation from registering to vote in the Sept. 12 primary elections.

The suit asked County Clerk Grace Bell told two Indian residents on Aug. 4 and Aug. 8 that it was too late to register ... and on Aug. 11 a deputy registrar refused to register Indians who did not live in his precinct.

In addition, the suit said, Miss Bell declined to appoint a substitute registrar for the Indian reservation, although she knew the regular registrar was not available the week preceding the registration deadline.

The suit said the county's population is 6,375 including 519 Indians - some of whom are not registered to vote in the primary.

The suit asked the court to issue a temporary restraining order requiring the clerk to appoint deputy registrars from among Indians residing on the reservation to register other reservation residents to vote in the primary election.

Those who registered would be allowed to vote in the primary, but their ballots would be held separately until the court decided the case on its merits.

The suit also asked the court to authorize the appointment of federal examiners for six months to enforce voting guarantees in Humboldt County.

Irvin Santiago, a member of the Laguna Pueblo tribe in New Mexico, has been sworn in by Secretary Patricia Roberts Harris of Housing and Urban Development as her Special Assistant for Indian and Alaska Native Programs.

As Special Assistant Mr. Santiago is responsible for coordinating all programs of the Department relating to Indian and Alaska Native housing and community development.

He brings to his new position more than 15 years' experience as a housing officer with the Bureau of Indian Affairs, specializing in Indian Housing programs funded by HUD and the Department of Interior in the states of Arizona and Nevada.

Mr. Santiago said the challenge in his new job is great, but even greater is still the need to meet our goal of decent, safe and sanitary housing for the Indian people. To achieve that goal, he will work with the Indian community, Secretary Harris, and all who can help.

Mr. Santiago has been active in politics on the Laguna Indian Reservation in New Mexico, serving six years on the Tribal Council and holding the offices of secretary, treasurer, and governor.

Hundreds of participants are expected to attend the 10th Annual National Indian Education Association (NIEA) convention at Niagara Falls, N.Y., Oct. 8-12. The NIEA is headquartered in Minneapolis, Minn., and it's the first time that the conference will be held in the east.

More than 5,000 Indian educators, administrators, parents and students are expected to attend.

President Kimball Tells Students To Maintain Honor, Integrity

By Rena Nezwood

Maintaining honor and integrity was the basic theme of LDS Church President Spencer W. Kimball's talk to Brigham Young University students at the opening Devotional Assembly of the year.

Nearly 23,000 students and faculty filled the Marriott Center to hear the Church leader and President of the BYU Board of Trustees. His address was entitled, "On My Honor."

He told students that when they came to BYU, they agreed to keep the rules. "Administrators did not manufacture these rules on their own and no amount of 'lobbying' will force them to change," he said. In sending letters to every student, BYU President Dallin H. Oaks and Church Education System Commissioner Jeffrey Holland reminded students that they would be entering a special environment of scholarship and student activity.

"That environment uniquely reflects the stands and moral commitments of The Church of Jesus Christ of Latter-day Saints and every student makes his or her own contribution to that spirit on the campus," President Kimball quoted from Commissioner Holland's letter. "Understanding the dress and grooming standards and a commitment to honor commitments will be as important to your spirit as it will be to your mind in this educational adventure."

President Kimball said that Mormons can create a style of their own. "The world has drifted a long way from the standards of cleanliness of body and soul, but we have such faith in our young people that we are certain that if they are properly advised, they will always be well-dressed and well-groomed and free from the sins of the world."

"They will thus avoid the pitfalls of the adversary and retain their virtue and worthiness: 'forwarded is forearmed.'"

"One factor contributing to immorality and a breakdown of moral values is the modern standard of dress and grooming," he said. "We must be different. We need not do anything we do not wish to do. We can create our own style and standards. We can influence the patterns among the people, and we can also help to develop proper community patterns."

President Kimball, world leader of nearly four million Mormons, said that some people have prided themselves in wearing the most tattered, soiled, and grubby

"People Bear A Great Eternal Spirit —And A God-Given Body..."

attire. "If we dress in a shabby or sloppy manner, we tend to think and act the same way. I am positive that personal grooming and cleanliness, as well as the clothes we wear, can be tremendous factors in the standards we set and follow on the pathway to immortality and eternal life." He told the audience that it is his understanding that each student who enrolls at BYU and its sister Church institutions understands before going there what the rules and regulations are, and he or she signs the enrollment sheet with a firm promise to obey those rules and regulations.

"For a young woman to wear short skirts or other immodest wear when she has covenanted otherwise would not be a matter of cleverness in escaping detection but a definite blot on her character," the speaker said. "Should any young man promise to observe certain standards of dress or hair length or behavior and then evade those restrictions, certainly his error is deep-seated and is not just a difference of opinion. It is nothing to joke about, but a blot on his character. 'He that hath ears to hear, let him hear.'"

President Kimball reminded students that since they have pledged on their honor to attend BYU under the predetermined standards, it would be most untrue of them to accept the Church's heavy financial support of more than two-thirds of their education and then default through unfaithfulness.

"I ask you to keep your promises, to be faithful to your covenants, to live by your standards, and to represent what the sacred tithing dollar invested in BYU must always represent. I ask you to do so 'On Your Honor,' the president said.

"We would like to see these standards as tools with which you can build a better self. But, of course, they must be respected as tools and care should be exercised so you do not inflict unnecessary self-injury by abusing yourself against them."

"Many of you know the feeling of missing a nail and hitting your thumb with a hammer," President Kimball said with a chuckle. "Hammers were designed to drive nails—not to drive thumbs. These standards at BYU are designed to build character, to teach discipline, to symbolize propriety and restraint and honor among the students, faculty, and institution as a whole. Please respect these regulations as you would



President Spencer W. Kimball speaks to BYU students in the opening Devotional Assembly of the year in the Marriott Center. It was filled to capacity with 23,000 attending. (Photo by Mark Philbrick, BYU Public Communications)

any tool and use them for their intended purposes."

He commended on the beautiful, clean BYU campus and the visitors from all over the world make comments that make Mormons very proud. "But more important to me than the appearance of our buildings is the appearance of our people—our latter-day saints. People matter more. People bear a great eternal spirit as well as a God-given body, and the two unite to form the soul of an eternal man or woman."

"The appearance of that eternal soul with all of its outward manifestations surely takes precedence with us over the important matters of newly-painted homes and barns and carefully repaired fences," he added.

"As important as they are and as clean as we must keep them, those homes and fences will someday be gone. But you will never be gone. You will always matter, and how you appear and what you represent and the integrity of your covenants will always matter," he counseled.

In speaking to returned missionaries in the audience, he encouraged them to continue to look clean cut, neatly dressed and well groomed and dignified—

just as they did when they served full-time missionaries throughout the world.

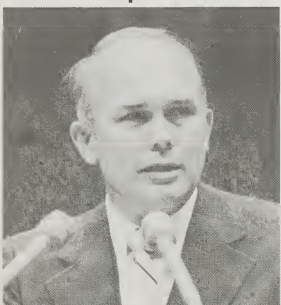
In his closing remarks, President Kimball said: "This institution has no justification for its existence unless it builds character, creates and develops faith, and makes men and women of strength and courage, fortitude, and service-men and women who will become stalwarts in the kingdom and bear witness of the restoration and the divinity of the gospel of Jesus Christ."

"It is not justified on an academic basis only, for your parents pay taxes to support state institutions to which you are eligible in every state of the union and most foreign countries. This institution has been established by a prophet of God for a very specific purpose: to combine spiritual and moral values with secular education."

"Keep your promises. Maintain your integrity. Abide by your covenants. Give the Lord this year and every year your high fidelity and fullest expression of faith. Do it 'On Your Honor' and you will be blessed now and forever."

President Oaks:

'Where Much Is Given, Much Is Expected'



In the opening President's Message to students, BYU President Dallin H. Oaks issued many challenges to students for 1978-79. (Photo by Mark Philbrick, BYU Public Communications)

Students at Brigham Young University have been encouraged by President Dallin H. Oaks to do their part in keeping BYU on the same steady course it has had for more than a century.

He issued this challenge in the annual President's Message delivered in the opening assembly of the fall term in the Marriott Center, Sept. 3. Nearly 10,000 students and faculty members attended. President Oaks is now beginning his eighth year as head of the University.

Speaking on the subject, "Where Much Is Given," President Oaks used the scriptures relating to the law of the harvest to explain his theme. "Whatever a man sows, that shall he also reap." He said there are few areas of human activity in which the law of the harvest applies more directly than in the pursuit of knowledge.

"Those of you who sow sparingly will reap sparingly in the acquisition of knowledge and intellectual accomplishment," the president said. "The same is true of spirituality."

He pointed out that there are more important things, however, than grades and church positions. "There are only means to an end. In terms of real progress toward our final goals, which are know-

ledge and eternal life—the law of the harvest is inexorable."

Another aspect of the law of the harvest, which also has eternal significance, is found in the familiar saying, "Where much is given, much is expected," President Oaks said. He illustrated the point in the scriptures and told students that for every dollar they spent in tuition, the leadership of the Church appropriates more than two dollars which is provided by the tithing-payers.

"For the most part, tithing is not paid out of abundance. Many who pay tithing around the world would look on your housing, food and clothing to say nothing of your automobiles—as luxuries beyond what they and their children could ever expect in this life."

"Many had no opportunities for higher education in their lives and little more for their children. But they pay tithing, for the Lord has commanded it, and a large proportion of the money they pay is appropriated by the Lord's servants to pay for your education," President Oaks noted.

He continues, "Is it any wonder that every tithing-payer in the Church looks on BYU as his or her university, supported by his or her own sacrifices? Is it any wonder that the leadership and membership of the Church have a

very special interest in how BYU students and faculty and other workers accomplish their work and how the University and its students look to the world?"

Because enrollment is limited to about 25,000 students, those accepted to study at BYU should never be inclined to think that they are doing in his studies or with his life is of no concern to anyone but himself, the president said.

Sometimes students may say, "It's my life and I'm not hurting anyone but myself," the leader said. "But I hope these students will remember the tithing-payers and other donors who are paying for their education, and the eager and worthy students who are praying for the opportunity to take their place. Where much is given, much is expected."

President Oaks said that there is more to the Gospel than just knowing the truth, and by that means being liberated from the chains of false beliefs. "We are also responsible to conduct ourselves so that we edify and help others, and do them no harm. Because of all that we have been given, we at BYU need to be especially concerned about how things look to others—about our effects on others."

BYU Professors Discuss Origin Of Indians

By Loren Webb
Guest Writer

Where did the American Indians come from? Why are there similarities in the ancient American Indian and Old World civilizations?

These questions have no easy answers even though people for centuries have been pondering them.

The explorer Columbus has long been accepted by Americans as the first man to "discover" America. Yet, history records that he was met in 1492 by Indians who had inhabited the continent for hundreds of years.

One of the many scholars seeking answers to the origin of the American Indian is Dr. Paul R. Cheesman, professor of ancient scripture at Brigham Young University in Provo, Utah, U.S.A. The University is operated by The Church of Jesus Christ of Latter-day Saints (the Mormons) and is the largest church-related university in the United States. It has an enrollment of more than 25,000 students from all 50 states and 76 foreign countries.

Dr. Cheesman divides his investigation of the ancestors of the American Indian into three areas: (1) anthropology—the study of the origin of man including the physical, intellectual, moral, cultural development, customs, and beliefs; (2) archaeology—the study of man's prehistoric culture as revealed through excavation; and (3) ethnology—the study of mankind in relation to speech and social institutions.

"Through these three areas of study," observes Dr. Cheesman, "the groundwork is laid for making sense of the various archaeological discoveries of the past 100 years."

With the myth dispelled that Columbus was the first man to discover America, archaeologists have also found that Indians did not originate on the American continents either.

Professor Cheesman points out that there are many who believe that the American continents have been discovered several times.

"Some say that Leif Erickson and his Nordic adventurers landed on the coast of Massachusetts many years before Columbus left Spain," he said. "Oriental-type relics found in South America have led men to suppose that Japanese explorers may have found their way across the Pacific and located on the coasts of the Americas."

The modern voyages of Thor Heyerdahl in the Kon Tiki and the Ra II expeditions demonstrate the possibility of transoceanic travel in ancient times.

"Many similarities between Hebrew and Semitic cultures and the American Indian cultures have led researchers to theorize about the connection between the Old and New World," the professor said.

"Probably one of the most accepted archaeological theories about early migrations is that people traveled by way of the Bering Strait," Dr. Cheesman said. "Since it is only a short distance between Asia and North America at the strait, people could have easily migrated southward to what became Canada, the United States and even Central America."

Dr. Cheesman wrote in one of his books, entitled "The World of the Book of Mormon," that the Aztecs thought of themselves not as natives of the continent but as people whose ancestors had migrated to the Americas.

The Spanish explorer Cortez recorded that Montezuma, the great Aztec king, said his people were not natives of the Basin of Mexico but had come there centuries ago. They also believed that they erred somewhat from the true faith during the long period since they left their native land.

The Aztecs indicated they had been wandering from place

to place for many years seeking the "promised land" their deity had offered them.

"To better understand the people who inhabited the Americas, some kind of record written in those times should be studied to help understand what kind of culture they had," Dr. Cheesman said.

One of the most important records to be found concerning some of the early Americans was discovered in 1827 in upstate New York by a young man named Joseph Smith.

Smith said he was directed to the records by an angel of God. In less than three months time, he translated some of the records by the gift and power of God. He never visited any of the ancient sites in Latin America or the western part of what is now the United States.

The translation was published in 1830 and became known as the "Book of Mormon," named after one of the leaders in the book. The LDS Church—the Mormon Church—gets its nickname from that book. The Book of Mormon corroborates some of the Bible and gives additional Christian teachings through ancient prophets who lived on the American continents.

The book contains the religious history of some of the ancestors of the American Indians, according to Dr. Cheesman. The record deals with three groups: (1) the Lehi colony which divided into the Nephites and Lamanites; (2) the Mulekites who merged with the Nephites; and (3) the Jaredites who were the first of the three groups to arrive on the continent.

The bulk of the Book of Mormon is comprised of the history of the Nephite-Lamanite-Mulekite culture and deals with the time period from 600 B.C. to 421 A.D.

The book's chronicle is reported primarily by two writers—Mormon and his son Moroni—although nine other writers also contributed. Mormon and Moroni abridged ancient records and compiled a set of metal plates which, then translated, became the 522-page Book of Mormon. The book centers mainly around a strongly religious group which was constantly at war with those who opposed their teachings.

"The Book of Mormon does not claim to be a record of all the inhabitants of the American continent and the ancestors of all the American Indians. It covers only the three groups mentioned," Dr. Cheesman pointed out. "Joseph Smith made one of the greatest archaeological discoveries of all time when he was led to the ancient metal plates and translated and published the material now known as the Book of Mormon."

The book records that the Jaredite immigrants and Lehi's colonists came to the New World by way of marine navigation. One documentation states that Lehi's colony came across the Pacific Ocean and landed near the 30th parallel, but other documents indicate they landed in Central America.

For the past 30 years, BYU has been doing archaeological research in Mexico and Central America through the New World Archaeological Foundation based in the state of Chiapas, Mexico, and directed by Dr. Gareth W. Lowe.

According to Dr. Bruce Warren, assistant professor of anthropology and archaeology at BYU, the group stationed in Chiapas has worked on nearly 300 sites covering the time periods of 2,500 B.C. up through the Book of Mormon period (2,500 B.C. to 421 A.D.).

These scientific researchers have noted numerous similarities between Old World artifacts and those from the New World. "For instance, the quetzal bird is the national bird of Guatemala," Dr. Warren said. "The word 'Quetzalcoatl' stands for the quetzal bird and the serpent. The symbols of birds and serpents have also been found in Europe and the Middle East. One example dates back to the ancient 12 tribes of Israel which used the serpent as a symbol to ward off evil. Interestingly, the medical profession today in America uses the serpent in its symbol."

Another similarity is the pyramidal-shaped temples of Central and South America and the pyramids of Mesopotamia—both used as religious centers and for the burial of the dead.

In analyzing the Book of Mormon period or the other ancient time periods involved in the Americas, Dr. Warren said that the ruins which have been found correspond to the right time period and right places to fit the book's account.

"People described in the Book of Mormon inhabited only a small area," the professor said. "For example, one of the main Book of Mormon cities, Nephi, was a distance of 21 days from Zarahemla, another city named in the record." He averaged this distance to about 15 miles per day that people would probably travel. This totaled roughly 300 miles. Most of what happened in the record took place in these two areas.

What kind of society did these ancient Americans have?

Dr. Cheesman said that findings from the scientific world today reveal that prior to the arrival of the Spanish, part of the civilization on the American con-

tinent was highly developed.

"Some of these groups—Aztecs, Incas, Mayans, Nascas, Paracas, and Mocheas—achieved in architecture, engineered intricate agricultural irrigation systems, became masterful goldsmiths and silversmiths, and participated in well-planned civic, political and religious communities," the professor said.

Dr. Cheesman pointed out that the Olmec at the San Lorenzo is one of the oldest cultures among American Indian societies, dating back to 1,500 B.C. These and other cultures built a network of highways which cover 3,000 miles in Central America and 9,000 miles in South America.

He said the roads were probably used as regular footpaths. In the Book of Mosiah in the Book of Mormon, it mentions chariots being on the highways driven by King Lamoni and his people, the Lamanites. Today, these stone-covered highways are overgrown with vegetation, although a remnant can still be seen.

In determining just where the Book of Mormon people were located, Dr. Warren said the two most likely areas they settled would be in Mexico or the Andes Mountains regions.

He reported that some archaeologists build model-cities based on the excavated ruins of a time period the inhabitants lived in a specific location. By doing this, they can approximate the time period and most of the material culture of a certain town or area. If new excavations bring conflicting information then the model is modified.

"The Book of Mormon also mentions iron ore being mined by the ancient peoples," Dr. Cheesman said. "But not until recently were any mines of this kind discovered. Because iron oxidizes rapidly, evidence of implements made from iron disappear over a period of years."

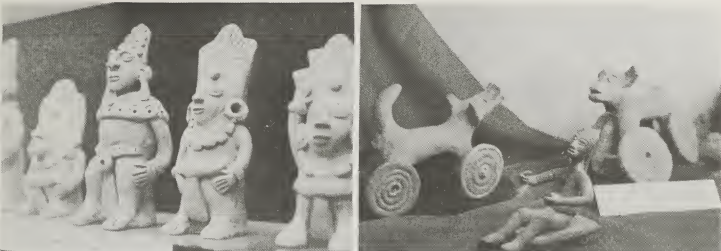
Dr. Warren said that some iron ores were found in the early 1970s at Oaxaca, Mexico. Concave mirrors were also found



AN IROQUOIS ceremonial mask adds color to the displays in the Maeser Building museum on cultures around the world in different periods of time.



KACHINA DOLLS are among the artifacts represented in cultural displays of American Indians in the museum in the Maeser Building at BYU.



MAYAN FIGURINES more than 1,000 years old may be seen in the early American displays located in the Maeser Building.

CERAMIC TOYS from ancient Latin American civilizations are just part of the artifacts displayed in the Joseph Smith Building at BYU.

which had been worked and ground from magnetite. These mirrors date back to 1,500-1,200 B.C.

At El Mirado in western Chiapas, several rectangular iron objects were found that date back to 1,200-1,000 B.C. Ancient iron mines have also been discovered in northern Peru and in the Ohio Valley in the United States.

As for agriculture, Dr. Warren said the Indians were raising squash around 7,000 B.C., corn was begun in 5,000 B.C., and beans in 4,000 B.C. in the Tehuacan Valley in Mexico. The earliest irrigation known in the Americas also occurred in Mexico in the Tehuacan and Oaxaca Valleys.

Dr. Warren said the temples built in the Old and New Worlds represented a point of contact between earth and heaven, the interior of the earth representing the world of the dead.

To keep track of time, Indians used two types of calendars, Dr. Warren noted. One was a 260-day calendar which combined 13 numbers together and 20 named days. The other was a 365-day calendar which had 18 months to the year and 30 days to the month, plus five days of evil portent. They even had a system which accounted for leap year.

As for astronomy, a professor said that in the area of Izapa, Chiapas, Mexico, there are nearly 90 structures which are situated astronomically according to the positioning of the Sun, Moon and Venus. Venus is important in the worship of Quetzalcoatl because the planet rises in the east, symbolizing a resurrection of Quetzalcoatl (or Christ, from the dead).

"The connection between Quetzalcoatl and Jesus Christ comes through Indian legends handed down over the centuries which mention a bearded white god who came among the people of North and South America several centuries ago," Dr. Cheesman said.

"Although the bearded white god's name varied from tribe to tribe, his description and teachings are basically the same," the professor noted. "In each tribe in song and story, he was described as white and fair, with long brown hair and a beard. He wore a loose-fitting robe and sandals. His palms were scarred and his messages were of love and peace. He also announced to the people that he was born of a virgin. Last of all, he promised to return to them some day."

Dr. Cheesman said that just as most history is dated before and after the appearance of Christ, the Toltecs and their ancestors commenced their history with the bearded white god whom some called Huitzilopochtli. Later the Aztecs adopted Quetzalcoatl. Long before the arrival of the white man, pyramids and religious centers were erected to the memory of this god.

"By comparison, the Book of Mormon contains a detailed account of the visit of the bearded white god to the people on the American continent," Dr. Cheesman pointed out. "It records that Jesus Christ himself came and taught the people, blessed them, and promised them he would return."

Many scholars have concluded that the peak of the pre-Columbian civilization (that period which refers to the groups found on the American continent prior to Columbus' arrival) was co-existent with the time of Christ.

Another important discovery found at Izapa, Chiapas, Mexico, is the Tree of Life stone which symbol is also found in ancient Sumerian, Egyptian, Assyrian,

Hittite, and Hebrew cultures and mentioned in the Bible books of Genesis and Revelation. This has been dated at about the beginning of the Christian era.

Dr. Ross Christensen, another archaeologist-anthropologist at BYU, said that the large Stela 5 Izapa (Mexico) discovery of the Tree of Life symbol is the most direct and striking evidence in the support of the Book of Mormon which has yet come fourth from the science of archaeology. "Although we do not know who carved it, the person who did was familiar with the story of Lehi's vision of the Tree of Life recorded in the Book of Mormon."

Other evidences of a high civilization are also revealed in the ancient Americans' knowledge of mathematics and such religious practices as sacrifice, baptism, sacrament, and belief in immortality, the professor pointed out.

"Many Indian traditions reveal a knowledge of the flood, Noah's ark, the dividing of the waters, and other biblical occurrences—all told to the Spaniards when they arrived in the New World," Dr. Cheesman said.

He explained that records of these accounts are found in ancient hieroglyphs, translation of oral traditions, and study of artifacts and buildings. "Some hieroglyphs and records were made anciently by the natives, but most of their writing was destroyed by the Spanish conquerors—although a few manuscripts or codices have survived."

"Some of the natives learned the Spanish language after the conquest and translated some of their manuscripts and oral traditions into the tongue of their conquerors," the professor said. "The writings of an Indian named Ixilcochitl are among the best known from that period."

Spanish priests and scholars likewise learned the language of the natives, and the writings they kept are known as the "chronicles."

There are still some historical and cultural concepts mentioned in the Book of Mormon which have not been sustained by the study of archaeology, Dr. Cheesman observed. "This is understandable, since this discipline is a relatively new science and new discoveries are being reported constantly. Time will undoubtedly provide supportive evidence for the few remaining claims in the Book of Mormon that now lack archaeological parallels."

Dr. Cheesman said that only five percent of the possible archaeological sites in North and South America have been excavated. "We are literally scratching the surface as far as archaeology is concerned. One may say with certainty that nothing in the Book of Mormon has been proven false through the findings of archaeology."

He pointed out that as far as he could determine, no non-Mormon archaeologist has used the Book of Mormon as a guide in his archaeological research.

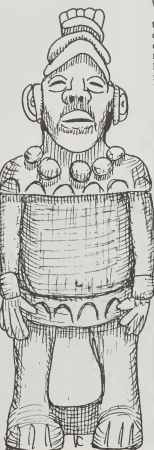
"But archaeologists have made

other discoveries which agree with the Book of Mormon's account of life in the Americas," Dr. Cheesman said. "One of these findings is that the Indians had a highly organized, graded priesthood which was frequently the controlling force in a theocratic government. Precious stones were also used as a form of wealth, cement was used in structures, and they had advanced chronological and mathematical reckoning."

The Book of Mormon story tells of a people who, when they were righteous, were the happiest people on earth. But when they transgressed, they were destroyed, Dr. Cheesman explained. "The ruins of the ancient Americans stand as monuments to a people who had once known God and rejected Him. The Book of Mormon is indeed a record of some of these early Americans called Indians."

Illustrations by
Vince Craig

Photographs By
Hal Williams



COLLECTORS of ancient America artifacts believe the piece at right to be a Peruvian crown dating back about 1,000 years. The gold-plated crown is on display in the lobby of the Joseph Smith Building at BYU.



Fancy war dancer Clint McMaster (top) thrills the audience (below as do Pam Terry and Al Roy (above), representing the Latin American culture. At lower right, members of the Lamanite Generation perform the round dance for Danes. (Photos both pages courtesy of Mark Philbrick, BYU Public Communications.)



Lamanite Generation Shares Love, Culture With Scandinavians

Editor's Note: The following article was written by request for the EAGLE'S EYE. Writer Doreen Myers is Miss Indian BYU.)

The fondest memory that I will forever hold fast of our recent tour to the Scandinavian countries was not performing before the Queen of Denmark, the visit to Hamlet's castle, or our performance on the Norwegian National Television. They are, however, memorable events which will be long-remembered.

But the experience that I will always cherish the most was the sharing of ourselves with the Scandinavian people.

We had the experience of making friends—the joy of finding out that we're all brothers and sisters living on two sides of the world.

Throughout our various performances, there were those who followed us from show to show. Many of these people came to find out through our performances who the American Indians really were—not the stereotype Indians of "The Cowboy and Indian Shows" on television. They developed a great love for the Indian people, whom we represented, and also the LDS Church.

Many of us who went on the tour are still receiving letters from the friends that we made.

In all the mission areas, the people put in much effort to have us perform for their particular area. Whenever we entertained in an area, there was always a welcoming committee to greet and help us. On arrival, they usually provided us with a large meal. Many times we could not eat all the food.

When it was time for us to leave for another city, it was usually hard for us to say "goodbye" to our host families. Upon departure, our host families would start singing songs. And before it was over, tears would swell in our eyes. Although it was in another language, we all usually recognized the song, "God Be With You, Till We Meet Again."

After boarding the ferry while touring Norway, we noticed that a small motor boat. People were carrying signs saying, "We Love You, Lamanite Generation." We acknowledged them with humps in our throats, singing songs from the show, such as "I Am A Child of God."

We shivered in the cold damp wind as we shouted messages to them, imploring with them to return to shore for they were making it very difficult for us to leave Norway.

As they turned their tiny boat around, we could see with the aid of binoculars, they were crying as they shouted, "We'll miss you," "We love you," and "Please return someday."

Upon arrival in Copenhagen, Denmark, we met our bus driver, Ronnie, who would be traveling with us through out our entire four-week tour there.

Ronnie was a Dane, who had no formal education in English, but he had picked up the language by just listening to other people speak it.

At first, to him, we were quite an unusual group of passengers. Ronnie's passengers usually were the older Scandinavian tourists. That day, we filled the bus with Indian customs, bustles, spears, shields, feathers, hoops, and our other equipment.

For Ronnie, it was a new experience to drive around a group of college-age Indians, Mexicans and Polynesians. Ronnie stated that he didn't know what to expect at first when he heard that we were "Mormons."

Ronnie was a great help to us. He went out of his way to help us make our show a success. He was a lot more than a bus driver; he was our interpreter, tour guide, stage hand, and most of all—he was everybody's friend.

The state religion in Denmark is Lutheran, of which Ronnie was a member. But Ronnie said he considered it only as being a member of some club; everyone was expected to be a member. He said he never attended any of the meetings because he didn't feel that devoted to it.

Ronnie drove us to our various performances, watched our acts, and listened to our many devotions which we held on the bus. Sometimes, he even attended our church meetings on Sundays.

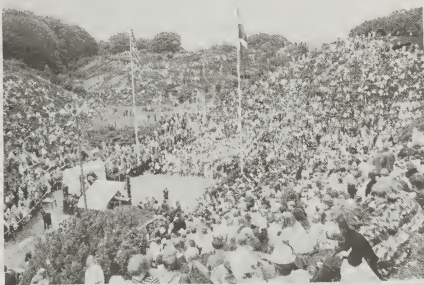
When we first met Ronnie, he was smoking two packs of cigarettes a day. But when he left him, he hardly smoked more than three cigarettes a day. But as the weeks went by, there was something about Ronnie that everyone came to appreciate: His spirit and his willingness to always be there when he was needed, and he was always interested in what everyone had to say. He was a companion to all, and he talked with everyone who came to chat with him.

On our last day with Ronnie, we were all so sad to leave him. As he drove us to the airport, he expressed his feelings about the time we spent with him. He said that he would never forget the group called Lamanite Generation and that we had brought him so many new experiences in his life. He went on to say that he never had to express himself with tears because he had never cried since he was very young. But as he told us how much he would miss us, the tears rolled down his cheeks.

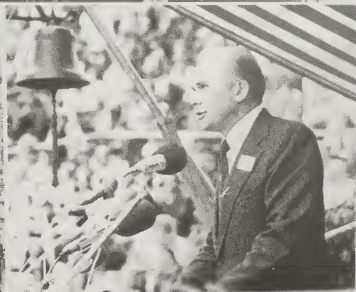
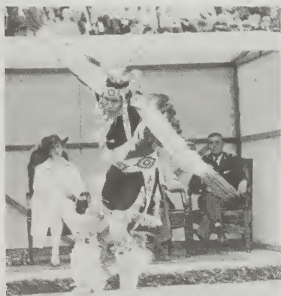
He said, "May I ask of you one last request? Would you please sing, 'I Am A Child Of God.'" With eyes full of tears, we all sang it first in Danish, and then in English.

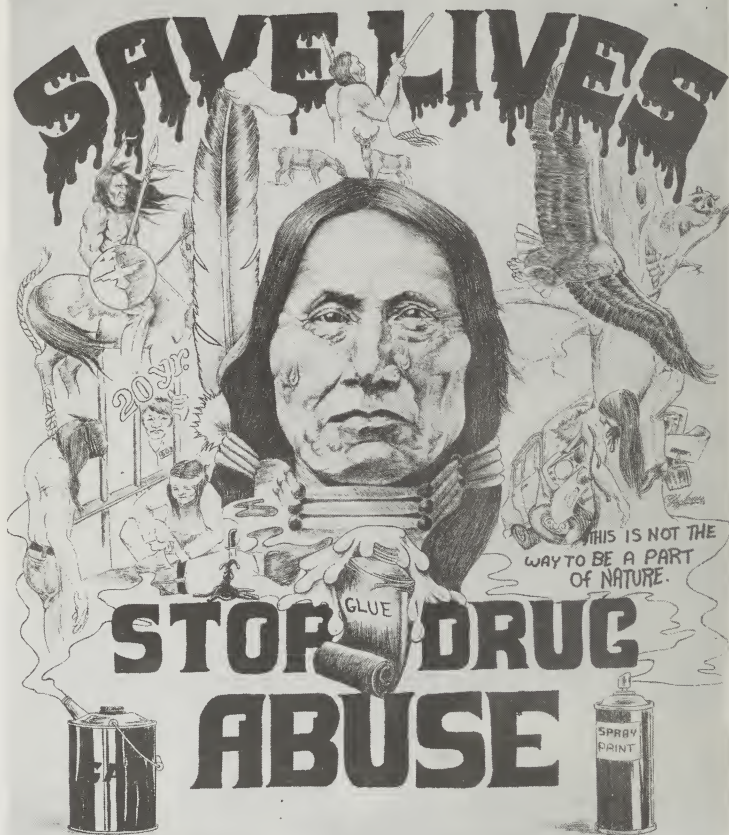
As the reigning Miss Indian BYU (1977-78) and as a member of Lamanite Generation, I feel that the members of the Lamanite Generation were blessed with the opportunity of discovering one thing: There is no such thing as strangers in the world-only friends whom we have not met."





Part of the crowd at the Reblid Festival in Denmark fill the hills surrounding the stage (upper right). At the festival the Danish royalty enjoyed the Eagle dance by Dennis Zotigh (left center) and were presented a Navajo blanket by Doreen Meyers and John Maestas (lower left). President Dallin H. Oaks (lower right) delivered the main address at the festival. Representing the Polynesian culture (upper left) are Valua Sua and Darren Kamali with the slap dance. Miss Indian BYU Doreen Meyers and Department Chairman John Maestas are at right center.





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(See page 2 for story)